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WEEKLY REVIEW.

—A Calcutta paper says that one of the points at issue between Bishop Coplestone and the Church Missionaries, is that the Bishop favours and the missionaries do not favour a complete union of the English and Native members of the Church of Ceylon. "He (the Bishop) utterly objects to that division of races which the Society desires to perpetuate, and hopes to substitute, in process of time, a parochial system for the race division and virtual congregationalism which still prevails." The *Indian Chr. Herald*, extracting these remarks, expresses its hearty sympathy with the movement that the Bishop has in hand. Perhaps all do not understand just what this movement means. We ourselves are cordially in favour of uniting in one church Native and English Christians, and we are identified with a church in which this is done. Of course, the difference of language requires that there should be separate services, and different ministers, as it does not often happen that they who are qualified to minister in one language are able to do so in another. But the operations of the Ch. Missionary Society are carried on mainly for the benefit of the Natives. Almost all their missionaries are expected to learn the vernacular, and labour among the Native population. In the large cities of India they have an English pastorate; but this is quite exceptional. Now when Bishop Coplestone arrived in Ceylon he found there a band of chaplains, paid by the state, ministering exclusively in English; and a body of missionaries supported by the C. M. S. labouring among the Tamil and Singhalese population. What the bishop wanted was that the chaplains should be in the position of rectors, and be responsible for all work, in all languages, in their district. The missionaries in those districts were to be, in a sense, curates. They were to make no appointments without the consent of the chaplains. That is, those who were identified with the Native Christians, having been the means of bringing them to Christ and building them up in the faith, who knew the language, the tastes, the requirements of the people, these were to subordinate their knowledge to the ignorance of the chaplains, and the Native Christians were really to be directed by the latter. This was the first scheme. But there was at once such an outcry, that the Bishop discovered that he had gone too far and modified arrangements were soon substituted. The position now assumed was liberty for the chaplains to engage in mission work if so disposed. As a matter of fact we know that it is a very rare thing indeed for a chaplain to learn the vernacular of his district, or occupy himself at all actively with the evangelization of the Natives. From what we have seen of chaplains and of missionaries we would think it a very great misfortune for the Native church to be made over to the care of chaplains. The following bearing on this subject we take from the Ch. Miss Intelligencer for August.

"In Ceylon, any one who is rendered responsible for the exclusive charge of a district ought, if he would be really efficient, to be thoroughly familiar with at least three languages, and ought, so long as he continues to be a Protestant clergyman, to be capable of ministering freely in three different languages, or two at the very least, every Sunday throughout the year. Even missionaries sent forth thither for the conversion of the heathen find it convenient to divide their work, and, in certain cases, to appoint different individuals to Tamil and to Singhalese congregations. Occasionally, men eminently gifted with linguistic powers, or after long residence in Eastern countries, acquire facilities in several languages, but they are the exception to the rule. It is, therefore, but reasonable to maintain that even if the parochial system could claim higher antiquity and more distinct prescription than it does, it might and ought fairly to be discarded as a hindrance and incumbrance until Ceylon is Christian. Nor do we see how it could work then unless the custom were to be established there which once existed at Rome, when there were two presbyters in one church. Indeed, it has been surmised, apparently not without reason, that the double line of Bishops once existing in that Church arose from the double congregations, whose spiritual supervision was so provided for."

—The article on Balls has met with such appreciation as we supposed it would, from our contemporaries. It so happened that there was a grand ball at the Town hall just the night before the *Guardian* with this article appeared. We may as well say that the article was written by a gentleman a good many hundred miles from Bombay and probably without the slightest reference to the Volunteer Ball in particular. Perhaps in anticipation of what might appear in our columns on the subject the *Gazette* of Saturday last had an article from which we take the following extract.

"Will it be believed there are still men whose ideas of social amusement partake so much of the Puritanical spirit which characterised the 17th century that they object "on principle" to all such entertainments as public balls, and who see sin in every joyous excitement? The life led by such cynics must indeed be a miserable one—for man, unlike port, is not improved by crustiness. "On principle" they ought to object to all the joys of nature. Tho gambolling of the lambs on the hillside; the skipping of the goats on the rugged cliffs; the playing of the butterfly in the glorious sunshine; the skimming of the swallows in the sombre twilight; in fact all the harmonies of animate and inanimate nature ought to be to this cynical philosopher only so much unnecessary destruction of the muscular tissues. The proper habitation for such a man would be some tub of Diogenes, in a bleak and barren world, where silence reigned supreme, and where the music of the spheres were for ever hushed."

Nothing could be more wide of the mark than the remarks of our contemporary. If our opposition to such festivities were dictated by cynicism it might well be treated with contempt. So far from envying any body the happiness they find in such entertainments, we mourn that people knew so little of happiness that they vainly seek it in such gatherings. In the very copy of the *Gazette* from which we make this extract, we find the following: "In Bombay, outside the Billiard saloon, the chances of driving aside dull care are few and far between." We accept this testimony, for it agrees with our observations. Men and women go from one place of excitement to another because they are not happy, and are constantly menaced by the demon of dull care. They are not at ease. Leaden melancholy is ever threatening to settle down upon them, and they are engaged in a close fight with it all the year round. It is not because people are so happy but because they are so unhappy that the columns of our contemporaries are filled day after day with sporting intelligence, theatricals, and notices of so many other kinds of entertainment, so-called. What was the cost of this ball? If we include the 'get-up' of the guests it probably cost at least 10,000 Rs., perhaps twice that. This simply shows how far people are from finding happiness in the ordinary routine of life. Now it is not necessary to be a cynical philosopher to see that it would be much better for people to learn the art of being happy in the daily routine of life, than to be making such an outlay as this, in these hard times, for a few hours' excitement.

—If one who does not recognize the divinity of the Lord Jesus Christ, believes on him as a Saviour, we think that he will soon be led by the study of God's word to perceive that he is in conflict with Scripture on a most vital point. For there is nothing more emphatically stated in the word of God than the fact of our being dependent on God himself for salvation. Nothing is more expressly or more abundantly denounced than the tendency to look to some created arm for deliverance from the penalty of sin. Over and over again God says that he will not give his glory to another in this matter of salvation. Such strong declarations as the following occur: "Cursed be the man that trusteth in man, and that maketh flesh his arm, and whose heart departeth from the Lord; He shall be like the heath in the desert. Blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters." Again, "look unto me and be ye saved, all ye ends of the earth." In the New Testament we are charged to look unto Christ; "I, if I be lifted up, will draw all men unto me." Now if Christ is not divine, there is a palpable contradiction here, and that which is forbidden in one place is commanded in another. Our Lord seems to have encountered the state of mind which honours him as competent to save without recognition of God in him, in what he said to the rich young ruler,—Why callest thou me good?

There is none good save One, that is, God; bidding him presently leave all and follow him. All the passages in which the sinner is told that life is in Christ, all such expressions as this: I am the bread of life that came down from heaven to give life unto the world, expressions found on every page of the New Testament, are audaciously in conflict with the teaching of the Old Testament, if Christ be not divine. For this reason, the Lord Jesus found it incumbent upon him to be very explicit in setting forth his oneness with the Father, lest men in honouring him should dishonour God. Foolish men imagine that the words "He that hath seen me hath seen the Father," are words of egotism or fanaticism or delusion; but they simply imply the utter extinction of self; the extreme solicitude of Christ that men should not fail to give God the honour of what appeared in him.

—In the *N. Y. Evangelist* we find the following extract from *The Churchman*:

He who in faith partakes of Christ's body and blood, that is, of the bread broken and blessed, and of the wine poured out and blessed, is there-by made anew to share the blessings which were gained upon the cross. How great these blessings are, need not be stated here. The Communion Office declares them to be "forgiveness of sins and all other benefits of His passion." The Christ came to earth and was crucified that He might bestow them upon us. They were worth the greatest sacrifice the world ever beheld. When they were gained, Jesus, in pitying love, joined them to so small an act as the eating of bread and the drinking of wine. Infinite condescension! Wondrous pity, thus to remember the weakness and littleness of man's nature! Wondrous love, thus to permit that by this eating and this drinking may be gained the blessed assistance of the Holy Spirit, who, as Christ's Vicar, now worketh in the hearts of men to lead them unto Christ, that Christ may present them unto the Father!

We do not find that what is here said as to the efficacy of the Lord's Suppear agrees with what the New Testament tells us about that ordinance. The representation made in the above extract is to the effect that the believer obtains the forgiveness of sins and all other benefits of Christ's passion, by partaking of the Lord's Supper. We believe that he who hath the Son hath life. We are justified by faith and justification implies forgiveness. If the bread and wine of the Communion were the means of conveying to Christians not only the forgiveness of God but all the other elements of spiritual life, wo would naturally have expected that the apostles would have dwelt very much upon it in the letters written to the churches breathing such an intense desire for the growth of these churches in holiness. Yet the Lord's Supper is only once mentioned in all the epistles of Paul, James, Peter and Jude, viz, in I Cor. xi. where it is spoken of as an act of commemmoration. The Apostle is aiming to give the Corinthians a higher sense than they had of its importance, and if he had looked upon it as God's appointed means of communicating pardon and spiritual life surely this was the occasion to say so. He simply calls their attention to the words of the Master, 'This do in remembrance of me'; adding, 'As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come.' In the institution, our Lord said: 'This is my blood of the New Covenant, which is shed for many for the remission of sins' That which we eat and drink in this feast, very impressively reminds us of the blood shed on Calvary for the remission of sins; we are brought at times by means of this ordinance more powerfully under the great truths connected with the cross of Christ, and are helped to realize our union with Christ and with all Christ's people; but let it be observed that what conveys the blessing to us is the truth. Apart from this ordinance, if we look in faith to the great truths set forth in the death of Christ, i. e. to the inspired word, we shall receive the same blessings; and so far as our observation goes, it is chiefly they who are living habitually under the power of these truths who are most profited by the communion of the Lord's Supper. But we are satisfied that it is a great error to magnify the Supper at the expense of the sanctifying word. In Romanism we see that this has developed into the idolatry of the Mass. Let us highly value the privilege of commemmorating Christ's death, but if we allow ourselves to think that the Lord's Supper is a means of getting our sins covered we shall make a grievous mistake. Nothing comes more natural to men than to base their hopes of acceptance with God upon something or other that they *do*; and nothing is more diametrically opposed to God's way of saving men.

—We are glad to see that there is a prospect of Saturday noon being substituted for Monday evening as the period of the overland Mail despatch from Bombay. When the Mail is despatched on Monday, there is a temptation to use Sunday for the preparation of letters, and it is every way better that the temptation be removed.

—Under instructions from Government, the British officer left at the Residency, Mandalay, withdrew on the 6th inst, embarking with the whole of the establishment and escort for British territory. It may be that the King of Burma will interpret this as dictated by fear of some such treatment as the British envoy at Cabul received. It does not make much difference what he thinks, but we should be sorry if no steps were taken to arrest him in his sanguinary career. An embargo of the river trade might perhaps have a good influence. But the king of Burmah has no apprehension of any thing of that sort and has just been indenting on Bombay for the electric lights, which will more than compensate him for the departure of the Resident.

—We see that one of the numerous begging children that run after the tram-cars was run over the other day, and had her leg broken. This is not the first nor is it likely to be the last of these fatalities unless the Police awake to the fact that they have a duty in connection with this practice. Our Native friends think it 'righteousness' to give to these children, but any person of reflection must see that it is simply encouraging the children to put their lives in danger. If the facts could be ascertained it would probably be found that the parents of these children are mostly living at home at ease on the money brought in by the children.

—The present Pope lately expressed his wish that the works of Thomas Aquinas should be more regarded than they are. In connection with this matter, M. Chiniquy says in one of his lectures that after having for fifteen years been persecuted through trumped-up charges, designed to destroy the confidence that men had in him, he cited the bishop to appear and undergo interrogation. Very reluctantly the bishop obeyed the summons. Chiniquy says: "Then, before the Court of Kankakee, I took this copy of Aquinas, and I said to the Bishop, Do you know this book? He turned the book over and over for a very long time, but would not answer. The sheriff told him if he did not answer he would go to gaol. He then said, Yes, I know it. I then said to the judge, Please ask the gentleman if that book is a book of the laws of his church. The judge put the question, but the bishop did not answer. When he had again to choose between answering the question and going to gaol, he said: Yes it is a book of the church. I then said to the court, Please ask that gentleman to translate this into good English. And the poor bishop, under oath, was forced to say to the judge and to the Protestant lawyers there, and to the Protestant public, that heretics must only be tolerated when the Church of Rome cannot help it; but that directly she has the power they must be exterminated. The judge said: Is it possible you would exterminate me? It is very strange; is it correct? The Bishop said, yes. That was not all. The Bishop had under oath to swear to the correctness of this: Though heretics who repent must always be accepted to penance, as often as they have fallen, they must not in consequence of that always be permitted to enjoy the benefits of this life. When they fall again they are permitted to repent, but the sentence of death must not be removed." In the last Ecumenical Council held nine years ago, the Church of Rome declared that they who do not believe in the justice and perfect holiness of these laws are going to hell, and that it is a crime unpardonable to condemn the church for passing these laws.

—Writing to the *Indian Mirror*, Rev. Luke Rivington says he always spells the personal or possessive pronoun, when it refers to Jesus Christ, with a capital letter at the beginning. For our own part we do not conform to this usage. We do not think this to be a valid way of showing deference to the Saviour or to God. Scripture offers no countenance to it. It is confusing, and to be appreciated by the reader needs a measure of attention that would be much better bestowed upon the sense of the passage. The practice to which we refer, is of a piece with the custom of speaking in a peculiar tone of voice of religious things. We often meet with passages where these capital letters are most punctiliously used, at the same time that what is said is very little to the honour of God or of Christ.

—A Lawyer in Madras refused to pay a water-tax because the water was not brought within a mile of his residence. The surprising thing is that a lawyer should have confounded law and equity.

—Could not the different Tract & Book Societies of India unite in what relates to the publication of English works in this country? It seems to be desirable. We commend this matter to Dr. Murdoch, who is the man to bring it about, if needed.

—We acknowledge receipt of the *Indian Evangelical Review* for August. It contains the following articles: The Secret of Power over others, by J. M. D. N.; the Development of Native Chr. Congregations, by Rev. A. D. Rowe of Guntoor; Evangelists; The

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Yale Lectures on preaching, by Rev. B. H. Badley; the recent history of K. C. Sen's Brahmism by Rev. K. S. Macdonald; Religion in India; Our Evangel. Questions and Answers; The Bangalore conference; closing with Book Notices and Notes and Intelligence. The article on Religion in India is a criticism on Mr. Keene's article under that title in the Calcutta Review. The 4th article passes in review the four series of Lectures on Preaching by H. W. Beecher, W. M. Taylor, R. W. Dale, and Matthew Simpson. The 7th article embodies a number of answers to some questions propounded by the editor with regard to Evangelical Doctrine, what it is, and what views must be held regarding the Atonement, Future Punishment, Ritualism and Catholicism, for a man to be considered evangelical. We are sure it will be a matter of general regret among those who are accustomed to see this Review that the present number contains the valedictory of the gentleman who from the beginning has been in editorial charge of it. We are not informed as yet who is to succeed him.

—In our miscellany will be found an article from *The Watchman* with regard to the Sunday School children of the Wesleyan church of Great Britain, from which it appears that only a minority of those who pass through the Sunday School, afterwards become members of the church; most of them are lost to the church. If these calculations may be relied upon, we may gather that the Sunday School has by no means attained the efficiency that its friends would like to see. Perhaps we overestimate the value of that instruction which is imparted. These same children are passing many hours of every day in secular schools, where great pains are taken to impart to them secular knowledge, and perhaps for one hour out of the 168 that make up the week, they receive direct instruction from the Sunday-School teacher. We are not aware that matters are worse in the Wesleyan church than in other churches of Great Britain, and it seems evident to us that there is great need of a mighty outpouring of the Spirit of God, upon all churches.

—The *Indian Methodist Watchman*, which makes its appearance regularly at the beginning of each month, contains a good deal of interesting and instructive matter, and is, we suppose getting well into circulation.

—Here is what Professor Huxley had to say about Bathybius at the Sheffield meeting:

The President had alluded to a certain thing to which he (Professor Huxley) had given the name of "Bathybius," and it was said, with perfect justice, he had brought Bathybius into notice. At any rate, he had christened it, and he was in a certain sense its earliest friend. A number of admirable persons had taken the little thing in hand, and made much of it. He had hoped, indeed, that his young friend Bathybius would turn out a credit to him, but he was sorry to say as times had gone on Bathybius had not verified the promise of his youth. In the first place, he could not be found when he was wanted; and in the second place, when he was found, all sorts of things were said about him. However, his own mind was perfectly at ease about young Bathybius; for, whatever else could be said about men of science, it could not be said that they endeavoured to conceal one another's mistakes. He had the utmost confidence, therefore, that if Bathybius happened to be a blunder, it would be carefully exposed by somebody. Up to the present time that had not been done.

And this is from "the Lament of Bathybius" published in the *Sheffield Telegraph*:

Huxley (*loq.*):
"Whether you are in yourself the essence—
Potential essence of life to be—
Or merely expressed the amorphous presence
Of calcic sulphate, is dark to me.
I know not whether you are or are not;
I only know that you seem to be.
I must puzzle, though others care not,
Yet puzzle is vain—I am all at sea."
Disciple (*susp.*)
Broken my rest; and torn with strange emotion
I melt in rhyme,
For a non-proven, questionable notion
Is "deep-sea slime."
Times was I worshipped, almost a fanatic,
Before his shrine;
Invoked his aid in language truly Attic—
"Bathybius, mine!"
But now I find this vaunted protoplasm
Excites a smile,
A doubtful kind of passing facial spasm—
And I revile! *Exit* "reviling."

—From the Report of the Orphanages connected with the Irish Presb. Mission, Guzarat, we learn that there are 100 Native children under the care of the missionaries at Surat, Borsad, Ahmedabad, Anand and Gogo. Married during the year, 8; Died, 6; left, for home or elsewhere, 9; New admissions, 47. Mention is made of the brightness of resignation and of faith with which those that died have left this world. The orphanage at Surat, containing 40 of the children, has lost successively the superintendence of the elder and the younger Mrs. Taylor, who have been obliged to visit Europe, and is now under the care of Mrs. Rea. The orphans are for the most part kept together and in separate quarters, as the system of boarding out has not always worked satisfactorily. As the children grow up it will become necessary to fit them to earn their own livelihood. The total outlay on these orphans was last year, Rs. 4,104.

—The anniversary of the Am. Marathi Mission will be held this year at Ahmednugger on the on the 23rd of this month, continuing till the 26th. From the programme in the *Dnyanodaya* we judge that the meeting, is likely to be very interesting.

—Telegraphic communications from the front have been tardy and scant this week, as the hill-men have been cutting the wires somewhat faster than they could be mended. Last Monday when the force under General Roberts was within seven miles of Cabul, the enemy came out in force and took up position on the surrounding hills, but were attacked, defeated and driven back with considerable loss. On Thursday Gen. Roberts marched to Cabul, where the enemy will probably make some resistance.

—The young engineers that come out in batches from England for the Public Works Dpt. must have places; hence the necessity of dismissing those who by their knowledge of the country, people and language, and by acclimatization are twice as well fitted to serve the state as those who have just come from English school-life.

—We have received parcels of two more leaflets on coloured paper in the Marathi language, printed at the Columbian Press, Satara.

These are entitled "The true Saviour" and "the Pilgrimage of life." They are furnished to distributors on application to the Manager of that Press, at two annas per 100, to cover expense of packing and postage.

—We have received from the Bombay Tract and Book Society monthly gratuitous Tract no. 5 in English and Marathi, entitled "The Gate that Leads to Heaven" and two little Marathi picture books entitled "Wonderful Works" and "The Story of Moses." The pictures are printed in oils and are very 'taking.' We are also favoured with a copy of a Memoir of Dr. Payson, prepared in Marathi by Mr. Sheik Umar, pp. 31. Many have been animated with new zeal for Christ by the life of Payson, a godly minister who lived in New England in the early part of this century, and Native Christians will be glad to have this account of him.

—The *Times of India* is troubled because the Mahomedan preacher who used to hold forth on the Esplanade has been interfered with. We understand that he was requested by the authorities to desist, not, of course, because he spoke against Christianity, but because he spoke against the Government.

There are some who think that it is not becoming in Christians to speak freely of their religious experience, especially if this be of a bright and cheerful character. They do not so much object to the relation of experience when the speaker has to tell of disappointment and of failure. If he has waited upon the Lord in prayer, with intense desire for deliverance from the burden of sin, and has not obtained what he sought, then he may speak. But if he has to say that when he prayed the Lord heard him and granted him his desire, even victory over sin, then it is thought by some that it would have been better not to say any thing about it. We incline to think that this feeling has its origin in legalism. People have great difficulty in understanding that deliverance from the power of sin, is all of grace. They have been so accustomed to think of spiritual victory as the result of one's own endeavours, that they find it difficult to recognize it as simply an expression of God's goodness and faithfulness. They think it quite proper that the poor woman who touched the hem of Christ's garment should have been required to stand forth in the street and testify to the blessing she had received; and that the leper who had been cleansed should turn back and give God glory *with a loud voice;* for the gratitude thus expressed had reference to physical benefits. But when infinitely greater blessings have been bestowed, even the cleansing of the heart, power to resist temptation, delightful views of God in Christ, then it is thought that it would be more decorous to keep silence. The impression produced is that the parties who relate such experiences are glorifying themselves, exhibiting themselves. We know that the heart is deceitful above all things, and that spiritual pride is by no means a rare thing. But we believe that God does hear prayer and grant the desires of those who hunger and thirst after righteousness, who have learned to hate sin with a perfect hatred and to value above all things the operations of the Spirit of God, and we are sure that when these have received that baptism of the Spirit which they sought, it is almost impossible for them to keep silence with regard to this blessing, and it would generally be culpable for them to do

so. When Elizabeth and Mary were filled with the Spirit, they began praising God with a loud voice, and there are other examples in Scripture of women—certainly not lacking in refinement—who were similarly led by the Spirit to declare aloud the goodness of the Lord. It was of spiritual deliverance that the Gadarene was commanded to speak to his friends. Thousands can testify that nothing has so encouraged them to continue waiting upon God in prayer for spiritual blessing as the testimony of those who had sought and fonnd. How often does the Psalmist call upon others to come and hear what God has done for his soul.

It is thought that the Methodists in modern times have been specially wanting in that sense of propriety, that modest reticence that puts a veil over the deeper experiences of the heart. But it will hardly be denied that much of the interest that is taken in the subject of full salvation at the present day, among evangelical Christians generally, is due to the testimony of Methodists. Persons of refinement and culture, naturally very indisposed to speak of their spiritual experiences, have found that silence regarding the blessings received was dishonouring to the Spirit, and likely to make them forfeit what they have received. If we have been brought into conscious union with the Lord in a remarkable degree, love to others will constrain us to let them know what the Lord is willing to do for them. When this is done intelligently, reflecting people will see that the object is not at all to exhibit oneself; it is rather like the joyful *eureka* of one of a company of thirsty wanderers, who has found a spring of excellent water and communicates the tidings. And it is mainly because Christians generally know so little about their true privileges, that such testimony excites surprise and elicits unfavourable comments. While we say this we do by no means deny that the best way of stating the matter is sometimes missed. Christians who testify of blessings received must see well to it that there is nothing of the nature of a bid for admiration in what they say. Such is the deceitfulness of the human heart that it is possible for a man to be bidding for admiration, in the very confessions of sin poured forth by him; and equally possible to do it when telling of a spiritual deliverance. Let the genuine and the counterfeit be distinguished; but we are treating of the genuine in our remarks.

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SATURDAY, OCTOBER 11, 1879.

ONE FULL OF FAITH. I.

We are told that Stephen was a man full of faith and of the Holy Ghost, and it will be profitable for us to consider what sort of a man this was, and what the real significance of this expression is. Stephen appears before us in the sixth chapter of Acts and disappears in the seventh; and yet there is no haziness or obscurity about our views of him; he stands out before us as one of the best defined characters of all history. It is only in the last few weeks of his life, probably, that we are permitted to look upon him; yet we get such a well-defined conception of his character that we know just how he would act in given circumstances. Whether he was converted on the Day of Pentecost or subsequently, we know not. With all his heart and soul he embraced the Gospel and accordingly his testimony for Christ upon the earth, brief as it was, was more than equal to many lives of long-prolonged halfheartedness. We see in him an illustration of the truth that in the battle of the Lord there is some thing more important than numbers. The question is not how many believers there are; but how much faith there is; and it is posible that the much faith of one individual will do more to turn the tide of battle than a legion of would-be-believers.

Let us consider the occasion that brought Stephen prominently forward. The thousands that joined the church of Christ on and after the Day of Pentecost, had to encounter the hostility of the rulers and of that great body of persons who dared not act without the sanction of the leaders of society. As a matter of course, those of them who were dependent on others for employment were thrown out of it and for a while needed help and found it. All were united by the bond of love in the primitive church, so that the trouble of one was the trouble of the rest, and whatever means of alleviating that trouble any one had was for the advantage of the rest. No man counted any thing his own; all was for the service of Christ, and of course was for the assistance of those in need. Some of these Christians were denizens of Judea, and others were from foreign parts and were accustomed to use the Greek language. The Jews of Judea were proud of the distinction between them and these foreign Jews, and the latter, as is always the case under such circumstances, repaid this pride with a sensitiveness that took offence at any manifestation of disregard. Well, even in the Pentecostal church, a feeling of jealousy sprang up among the foreign Jews because they though that some distinction was made between their poor and those that belonged to the country. The complaints were doubtless made in good faith; it may be that the foreign portion of the church was to some extent overlooked because it was easier to become acquainted with cases of want among those that belonged to Jerusalem. At all events there was dissatisfaction, and steps were immediately taken to remove the occasion of it. The apostles called upon the church to elect seven men of honest report, full of the Holy Ghost and of wisdom, to attend to the daily ministration. They chose seven men, and if we may judge from the names, they were all from the complaining class, the Grecians, so-called. Stephen is the first-mentioned of these seven, who were set apart for their work by the imposition of the apostles' hands. We are then told that the word of God increased, believers were greatly multiplied, and, wonderful to relate, a great company of the priests believed. This was the supreme moment in the development of the church in Jerusalem. Already, in the 4th verse of the 4th chapter, we found the number of the men, (males apparently,) 5,000; in the fifth chapter mention is made of the conversion of great numbers and here also, so that possibly there was at this time 12,000 or 15,000 Christians in the city of Jerusalem, besides many who, having been converted, had left for their usual places of residence. The fact that a large body of the very class that would be most enthralled to the dictates of the Sanhedrim, had gone over to the Christians, was in a high degree alarming, and it was felt that some steps must be immediately taken to counteract the influence of those who were preaching with so great power. Foremost among these preachers was Stephen, who, being full of faith and of the power of the Holy Ghost did great wonders and miracles. Authority and force had been tried, without success; it was felt to be necessary to meet these Christians on the ground of Scripture and show that Jesus was not the Messiah because the prophecies concerning the Messiah were not fulfilled in him. And it is to be noticed that they who came forward to dispute with the Christians were foreigners, connected with the synagogues set apart in Jerusalem for such. Probably the meetings were held in the porch of Solomon, the broad gallery surrounding the court of the temple. We can imagine them reading the 45th Psalm, the 72nd, the 2nd, the 7th chapter of Daniel, the 4th of Micah &c. &c., and calling the attention of their hearers to the evident glory, power, majesty, and unquestioned superiority of the true Messiah. They would probably appeal to their hearers in some such language as this, "Brethren, you can see for yourselves how utterly dissimilar these descriptions of the advent of the Messiah are from the facts in the life of that Nazarene who was lately crucified among us. The contrast is indeed laughable, and people who are carried away by this delusion must be strangely ignorant of the prophecies. No, our God has in reserve for us something immeasurably grander than the wretched mission of this Nazarene. Our Messiah when he comes will not leave us groaning under a foreign yoke; all the kings of the earth will stand in awe of him. So far from having to seek his disciples among the imbecile fishermen of Galilee, he will sway his sceptre and all principalities and powers of earth will do him homage." Hearing these harangues, it seems to the multitude that the arguments are unanswerable. But Stephen comes forward and asks permission to reply. He takes the passages of Scripture which have been commented on and tells them that all these blessings shall yet be witnessed in connection with the reign of Jesus the Christ. He points out that there is an order of time without attending to which it will be impossible to understand the prophetic Scriptures. He shows from the 45th psalm that the Messiah's kingdom consists of truth and meekness and righteousness. The arrows of the king are the words of God; and he tells how his own heart has been pierced by such an arrow, and his whole being made subject to Christ. The 72nd Psalm shows that the Messiah's kingdom differs from all others in its regard for the poor and needy; it comes with peace not war, with meekness not violence, with conviction not coercion. He then turns to the prophecies that speak of the sufferings of the Messiah, and shows that these are propitiatory. He turns to the 2nd Psalm and shows that the very incidents of the crucifixion of Jesus were mentioned a thousand years before. Seeing that the people are greatly affected by Stephen's exposition, the Jews make up their minds that disputation will not accomplish their object,

Stephen must be arraigned as a blasphemer and men must be suborned to witness against him. This shows us that the providence of God had led Stephen into a position of remarkable prominence and that even the apostles were not at that juncture so much dreaded as he was.

REMINISCENCES. XXXIX.

We content ourselves with gleaning here and there from the notes that cover the pages of H.'s note-book in 1840-41. After quoting a passage from Philip van Artevelde, he says:—

"The author, in his preface, by indicating the deficiencies of the great modern poets, and by enouncing a theory calculated to win the approbation of the reader, inspires hopes which are hardly realized. It is not a great poem, but contains much that is good and poetical, and is a valuable addition to the English literature. Much of it is however common-place, and some of it is vulgar. The action is very diffuse and would have borne much concentration; nothing is taken for granted, every step of the progress is expressed; a thing I cannot bear. It only shows that let a man theorize as much as he will, his work will be stamped with the peculiar impress of his mind. The reader often has occasion to regret the disdain expressed in the preface for those who sit down to write with the purpose of making every line beautiful and peculiar. The author should have remarked that in Shakespeare's best plays there are few lines which do not possess some peculiar value; in Milton's none; and that, in fact, in almost all the great works which time has sanctioned, the details have been carefully regarded.

"December 1840. It is inexplicable to me and a source of immense vexation, this mental lassitude to which I am sometimes subject. Literature at such times has no resources for me. I attempt a hundred books in succession, recoiling at the second page of each. Composition awakes the same disgust. My imagination is barren of pleasant images. I find fruition in nothing, ennui in every thing. Occupation is hateful and idleness is intolerable. Conscience torments me for every unimproved minute, and my faculties become more and more incapable of improving the fleeting time. I can look forward to nothing; the future is odious and repulsive; the present unendurable; and the past has lost all charms for memory. I am unequal to the task of conversation and solitude is torture. I see no beauties in nature; there is no longer any poetry, and the fine arts have lost all attraction. Health is hateful to me and I vainly sigh for sickness which might excuse this moral lethargy. Routine is galling and I can find no novelty of an inviting aspect. Happy for me, if like Epimenides, I could take a long, long sleep, and recuit my faculties with a year's death. The sense of existence is any thing but agreeable. What a blessing is in deep-rooted, unflagging habits of industry. Nothing so schools the imagination, renders the present so fruitful of contentment. What treasures in literature if a man would but enjoy them one at a time. Desultory reading is the greatest enemy both of enjoyment and of improvement. A great diversity of tastes, which would seem to render all the joys of the world accessible to the mind and senses, is really the greatest hindrance to content. Order is indispensibly necessary to the well-being of a student. To savour is to imbibe poison; to drink deep, health. Positive suffering would be luxury, to be the prey of one's worst passions absolute voluptuousness. It seems as if the veil of creation were uplifted and we beheld primeval chaos. Earth, heaven and hell seem all a nullity. This is the exaggeration but I seem to find some relief in it. There is nothing enlivening in wine, nothing inspiriting in music, nothing admirable in the beauty of woman, nothing consoling in friendship, nothing nourishing in food, nothing mirthful in the wit of man, nothing sublime in his genius, nothing seducing in glory."

Probably many have had experience at some time of such a mood. If some one had said to Homunculus at such a time, The explanation of this inability to enjoy is that He who made us never intended that we should find our life in the things that he has made, but in himself. At this moment, all the things that God has made are saying to you with one voice, you are seeking in us that which we were not created to bestow; we were brought into existence to testify to you of the infinite excellence of the Creator; we are his witnesses, and when we have borne our testimony our mission is fulfilled. Though the whole universe were made over to you, and all time given to you, the secret of life would still be lost to you, until you entered into your right relation with the Father of spirits. Then would you find in him that which you have vainly sought in us. Hear the voice of that great and glorious God speaking to you in Christ, and let him quench the thirst of your soul, and give you a worthy end to live for. If any man had thus spoken to H., he would not have been listened to, except with impatience. H., was unmovably persuaded that it was the most preposterous of all dreams to imagine that there could be communion between the creature and God.

"Sartor Resartus. 'Cast forth thy act, thy word into the everliving, everworking universe; it is a seed-grain that cannot die; unnoticed to-day it will be found flourishing as a banyan grove, perhaps also as a hemlock forest, after a thousand years.' O divine words!

"Have read with considerable satisfaction the second part of Goethe's Faust. Remember that some years past I read this with great discontent; it seemed perplex, planless, zigzag, unseizable. I now comprehend it and admire. His genius seems better (more amply) developed here than elsewhere; I abjure my pristine heresy, recant and confess Goethe. What is wonderful is his capability to depict masses, characterize, individulize them. One would think,—wandering through the Champs Elysees the 29th of July, when a hundred thousand people recreate themselves with thousand fold amusement, that it would be a superhuman task to represent this fluent world dramatically. Goethe does it. In his second Faust are several examples of his ability to do it. Each group has a character and a language."

"Yesterday was the 30th April 1841, and I completed my 25th year. A year utterly null and sterile, not to be remembered. Omissions as ten to one to performances. Ennui of late has had me in his demon clutches. The tempter su—— has beckoned me at times, but has not found me weak enough. He never will, if I know myself. The mental torture which I have experienced for some months is equal to that I underwent and recorded at Milan, 1836; its causes nearly the same. Yet, under different circumstances, the life I now lead would make me happy and would be productive. Independence, the only God essential, shall I never know? With literature I am *blasé*, at the same time that my ambition to distinguish myself in it is paramount. Ambition without an incentive. I have much less confidence in my powers than I had six years ago. It is only lately however that I have cleared my mind of all respect for its former achievements, and acknowledged their worthlessness. It is a good omen perhaps. I am no longer in that desperate hurry for reputation 'which o'erleapt its sell and fell on the other side.' Another good token perhaps. But timidity prevents me from improving my moments. My Agathon (Chr.) progresses slowly, but feeling that I must publish much before I can venture to give that to the public I do not bring all my energies to bear upon it. My father has shared in the financial ruin that has come upon almost every body in this country, and my maintenance irks him if maintenance it can be called. Under these circumstances I cannot enjoy nor improve my leisure. I am endeavouring to procure an occupation, and here I meet with difficulties. Disgust grows upon me; disgust for every thing and every body. Desultory reading and the mobility of my mind are great hindrances. If I could divide myself into two persons, and make one absolute master of the other, I could do great things. But as it is, mere anarchy and civil strife, or alternate reign and unprofitable truce."

INTERNATIONAL BIBLE STUDY.

October 19th, 1879. I *Corinthians* XIII. 1-13.

This is one of the shortest and yet one of the longest chapters in the Bible. Some have been years reading it and have not got through it yet. In the fullest sense we cannot be said to have read a thing until we have so taken it into our minds that the truth contained in it exercises its due influence over us. Some are sticking fast at one verse of this chapter, and some at another. We must remember that all instruction in the New Testament is the instruction of grace, and is accompanied by an offer of the power necessary to follow it.

In this chapter the Lord Jesus shows us through his servant Paul what he understands by love. It is good to have clear definitions. We all fancy that we know what love is, and do not need that any body should tell us its meaning; but when we look at this inspired definition, we are surprised to find how ingorant we are. Let all the ministers of Christ pay particular attention to this chapter; and all who aspire to be teachers of the Gospel, and all sunday-school teachers, and all scholars seek to learn this chapter; i. e. so learn it that it shall be seen written in their lives.

You think it a grand thing to have the gift of eloquence and to be able to hold thousands enthralled with the magic of your speech. You think it a matter to be much desired that you should be a very learned divine, and be looked up to because of the profound works which you have written. Or to have a monument erected describing your good deeds. Or to pursue the path of the martyr and speak to the ages from the midst of the flames, like Latimer. All very well; but there is something more important. Is your forehead sealed with Christ's seal of love? Have you love? Have I not? you answer. Then, when ill-treated, slighted, spoken against, you suffer long, and continue to show kindness to those who show you such unkindness. You are not troubled because others enjoy advantages which you would like to have. You are not puffed up, because in some things you have been made to differ; you care not to speak about yourself, but desire to have Christ recognized as the author of all that is good in you. You conduct yourself with decorum at all times, in all your intercourse with those of the opposite sex are careful not to transgress the limits of propriety. You are characterized by habitual unselfishness, willing rather that others should have the preference, in the

distribution of gifts or honours or conforts or conveniences. You have great meekness, and self-control, not thinking that every thing should be ordered according to your ideas. No evil surmise is allowed a place in the chamber of your imagination. You derive no pleasure from the failures or trespasses of others, and do not greet with a smile those who come to you with intelligence of the lapses of others. Joy and truth are indissolubly joined in your mind, nor can you be glad of any thing that the truth does not sanction. And you delight in the society of those who are of the truth. You have learned of the Sufferer of Calvary to bear all things, realizing that he is with you to make the burden light; to believe all things, even that the Maras of life can be sweetened by the Saviour; to hope for all things, even when you may be threatened with outlawry, oa the fiery furnace, or the den of lions; and to endure all things, even years of apparent fruitlessness, stagnation and obscurity. Have you love? has Christ's love shed abroad in your heart become a fountain there springing up to everlasting and abundant life? This fountain shall never dry. Prophecies shall cease to be prophecies, having all been fulfilled; tongues which are for a sign to unbelievers, will cease when the occasion for their exercise shall have passed away. What is now called knowledge shall be swallowed up in greater knowledge. It is in the church at present a time of immaturity; we have not yet attained to the fulness of what Christ has purchased for us; we are not yet, the most of us, set down upon the throne of Christ; we have not yet that power over the nations which is promised in Rev. II. 26. Much is still seen obscurely; much light is still lost in darkness; but there is no limit to our privilege of loving; the Spirit of God is with us in his divine power that we may walk in love even as Christ walked in love. Creation is waiting for those who will walk in the very footsteps of Christ's love. But if we are seeking that others should love us, neglecting our privilege of loving; if we are intent upon getting the currents of society to set in towards us, instead of seeking with a single eye to show others how most devotedly to live for Christ and for Christ's, that will prove that we have not yet read this chapter truly. Faith, hope and charity abide; they do not pass away like tongues and prophecies; they are ever-during and the greatest of them is charity or love.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Permit me to suggest that the series of articles (which has lately appeared in the *Guardian*) headed "Did Christ Rise Again?" be carefully revised and slightly amplified, and forthwith published in Pamphlet form. I believe that if this suggestion be acted on, great good will result therefrom, But translations into the vernaculars must follow. The Tract will prove eminently suitable for distribution to people of almost every shade of belief.

While writing I should like to add, that I hope all your readers who have not yet seen "Paul, the Christian's Pattern," will order it from the *Guardian* Office without delay. If read thoughtfully and prayerfully, it must do good.

Mussoorie, J. P.

[Others have written to us regarding the above-mentioned series of articles, making the same suggestion. We will see what can be done. *Ed. B. G.*]

NOTICES.

Received for the Chr. Orphanage, Goolburga, from *Amicus Dei*, Rs. 150; Friend, (Poona) 5.

Receivnd for Grant Road M. E. Church, from J. C. Rs. 10; T. C. 10; J. N. W. 10; W. B. 10; W. W. 10; B. 10.

Received for House of Hope, from A. B. Rs. 15.

Rev. B. Blake, of the Free Ch. Mission, is expected to preach at Dean Lane Hall, Fort, to-morrow at 6 P. M.

Bombay Baptist Church.

The Rev. H. G. Blackie of the Lall Bazaar Baptist Church, Calcutta, will (D. V.) preach at the Baptist Chapel, Bellasis Road, Byculla, during the present month, on Sunday at 11 A.M. and 6 P.M. and on Wednesday at 8 P.M.

The Rev. B. Blake, M.A., will (D.V.) deliver a lecture in English in connection with the Native Christian Association on Saturday the 18th instant at 8 P. M., in the Free General Assembly's Institution, Khetwadi.

Subject:—The work of the Christian Churches in Scotland and suggestions to Native Christian churches in India.

All are cordially invited to attend.

Epitome of News.

Saturday, October 4.

—*Bombay Gazette*: "After a trial extending over four days, before Mr. Justice Green and a Special Jury, the prisoners in the Mahim murder case were convicted last evening. They were charged with the murder of Ganpatrao Appajee, head inspector in the Abkari Department, Bombay, who appeared to have made himself obnoxious to the Bhundarees of Mahim, the class to which the prisoners belonged, by a strict adherence to the provisions of the recent Abkari Act. Soon after midnight on the 8th August last, as he slept in his bed by the side of his wife, he received a violent blow on the head with a billhook, was deprived of consciousness, and continued so until his death which took place the next day. The first prisoner, who struck the fatal blow with the bill-hook, was sentenced to be hanged, together with the third, the instigator of the crime. The second prisoner was sentenced to transportation for life."

Monday, October 6.

—*Times of India:* The Sukkur and Dadur Railway has been actually commenced. Last week four miles of the line were laid in two days.

—Press Commissioner; Simla, 4: On the 2nd, the Gilzais assembled in great force on a ridge about the Shutur Gurdan. They were attacked and driven off with a loss of thirty killed. Our casualties were Major Griffiths, 3rd Sikhs, and a sergeant of the 67th, of a signalling party: both were slightly wounded. Three men of the 3rd Sikhs were wounded. The affair will have a good effect all over the country.

5th: The Government of India have sanctioned a punitive expedition against the Zaimukht and Orakzai tribes, who inhabit the valley lying to the north of Thull and the Koorum River.

—*Bombay Catholic Examiner*: Bishop McQuaid, of New York, has been sued by Mr. F. Donner, the editor of a Rochester Sunday paper, for $10'000. Mr. Donner's paper has for some time been engaged in warfare on a German priest in Rochester. Bishop McQuaid was finally drawn into the controversy, and issued a pastoral letter cautioning all members of the churches against subscribing to the offending paper on pain of being refused the last Sacrament.

—The *Madras Mail* says that the length of the north pier was advanced by 127 feet in September, and the length of the south pier by 40 feet. The total length of the north pier is now about 2,960 feet from the shore, and it will be continued to 3,000 feet before the curve is commenced. With fine weather, the curve will be commenced in another fortnight or three weeks. The present length of the south pier from the shore is 2,090 feet, so that there is something over 900 feet to be added to this pier before the curve is commenced. Over 1,000 tons of stone a day are being deposited into the sea.

—*Englishman*; Kandahar: "The Herat mutiny is purely local. The disturbance was originated by a *fracas* between the troops and villagers. A few soldiers were killed. The latter asked permision to sack the village, which was refused by Ayab. The refusal was attributed to the advice of Fakir Ahmed. Hence the outrage."

—Mary Catherine, Lady Hobart, the widow of Vere Henry, Lord Hobart, formerly Governor of Madras, was married on the 2nd September, in Bath Abbey, to Dr. Coates, a physician of Bath. Her Ladyship's previous wedding-day occured so far back as 1853, and she became a widow in 1875, since which time she has lived for the most part at Florence. She is one of the daughters of Dr. Carr, formerly Bishop of Bombay, and a sister of hers is Lady Catherine Annesley Hobart, the widow of Frederick Hobart, who died shortly after his brother Vere Henry in 1875.

Tuesday, October 7.

—Arrangements have been finally completed for the despatch of an expedition to investigate the practicability of diverting the Amu Darya into its ancient bed, and thus causing it to flow into the Caspian.

M. Thiers' posthumous work, the manuscript of which is lodged in the safe keeping of the Bank of England, consists of two thousand pages of notes and memoranda for a great philosophical work which he commenced as long ago as 1864.

One of the most remarkable objects of antiquity obtained from Asia since the Assyrian sculptures is the Hamathite inscription which has just been placed in the Oriental Gallery of the British Museum. It is composed of dark basalt, about four feet high and probably formed part of a doorway. On it are five horizontal lines of an as yet unknown character, undoubtedly resembling in some peculiarities the Egyptian, but so distantly connected with this now well-known language that as yet no approach has been made towards its decipherment. The inscription is manifestly *boustrophedon*, and probably reads from top to bottom. The characters are raised by sinking the field of the inscribed lines about three-eights of an inch. They consist of animals' heads, human hands, feet, birds, a figure resembling an O, trees, crooks, orocodiles (?), yokes, thrones or carved chairs (?), and short lines or a line between two squares, these latter probably being numbers. From certain groups recurring with variants, there is probably some grammatical system underlying the arrangement of characters, which nevertheless partake strongly of the pictorial and ideographic element. The Rev. Dunbar I. Heath, whose labours upon the Egyptian language are well known, is assiduous-

ARYA SOCIETY MUMBAI

ly studying the inscriptions, of which several are now extant. We hope he may succeed in finding the key to the mystery.—

—*Bombay Gazette:* OUR Poona correspondent writing on the 4th instant, says:—"The Railway Magistrateship at Poona is to be abolished on the 1st proximo, when Dr. A. G. Fraser retires from the service. It is hoped that when deciding upon Dr. Fraser's pension Government will not forget the important services he has rendered to the State both in the Educational and Judicial Departments. Dr. Fraser is, we learn, compelled to retire under the 55 years' rule although still well capable of carrying on his duties, if Government might allow him to do so. Fraser's decisions and findings have always been marked for their accuracy and logical acumen, and he will be regretted in Poona by a large circle of friends."

—*Lucknow Witness*; Mussoorie: The melancholy news from Cabul arrived here on Sunday evening the 7th instant. You would fancy that it sent a thrill right through the place. But on Monday they had a Calico ball, Tuesday, a Concert, Wednesday, a Volunteer ball, Thursday, a Tamasha. It is sad to see people so heartless.

WEDNESDAY, OCTOBER 8.

—*N. Y. Evangelist*: The Exodus of Southern colored people continues, and the indications are that it will be much larger the coming Fall and Winter than at any previous time. At present the drift is mainly from Mississippi and Louisiana, but other contiguous States are strongly affected by its influence.

—More than three hundred years ago—June, 1556—two women and eleven men were burned at the stake in Stratford, England, under the direction of the Roman Catholic Bishop Bonner. It is proposed to erect a memorial to these martyrs, and a meeting has recently been held to discuss the ways and means.

—Dr. T. L. Cuyler writing to the *N. Y. Evangelist* from Lake Mohonk: During each of my visits this Summer, I have observed, with much satisfaction, the results of the exclusion of the dance from the drawing-room. Saying nothing about the moralities of promiscuous dancing, there have been certain advantages gained here which are worth mentioning. In the first place no tender Christian consciences have been offended. In the next place, we have been delivered from the everlasting racket of horns and fiddles. Then again, the refined guests have exercised their wits to devise various innocent amusements to take the place of the monopolizing dance. I have always noticed that the dance is apt to crowd everything else out, just as novels are apt to crowd out healthful and instructive reading, with the young. Are the guests here a doleful nest of owls? Nay, verily; they are the merriest and most sociable company of delightful people I have encountered in many a day. And when the fiddle comes in, most of us will pack up and depart.

—*Bombay Gazette*; Kushi, Sept. 28: "No guns boomed out a salute to Yakub Khan. Both in receiving his confidential representative, and in receiving himself, the most studied, haughty, and dignified reserve has been all along observed. No troops have been called upon to present arms to one who was received with a royal salute not four months ago, but who is now little better than a prisoner at large, until his good name may have been cleared by the results of the investigation which will assuredly be held on the arrival of the British army before Kabul.

"With the appearance of the Amir's son we were all greatly struck. Aged about 12, he was splendidly dressed, and rode a beautiful Arab coverd with gold saddlery. He wore a gold laced cap with jewelled ornaments in front, and looked fair as any English boy. We could not fail to admire his good looks and the skilful way he rode his charger."

—The extension of the present canal system is exciting much attention in France, both from the recognized necessity of largely increasing the facilities for internal communication and the large outlay, about £37,000,000, which the new works will cost.

—*Times of India:* Miss Victoria Cooke is certainly a most unfortunate young lady. We cannot remember how many times she was *hors de combat* in India, and we now read in the *Straits' Times* that she met with another serious accident at Singapore on the 19th ultimo. "While jumping through a hoop, riding a bare-backed horse, she failed to come on the horse's back after the leap and fell on the ground on her knees, with the result that her right knee cap was put out of joint."

—Siam, writes a Bangkok correspondent, has at length resolved to break down the wall of partition that separated her from the rest of the world, and connect herself with civilisation by wire. The route for the new telegraph line has been finally decided on. The line is to reach from Bangkok to Kowdeng, on the morthern limit of Siam, where it is to connect with Tavoy. The Philippines are now said to be the only country not embraced in the telegraphic circuit.

—The following is from "The Christian Herald and Signs of our Times," for August:

Roman Catholic Lotteries. "Romish journals are giving copious descriptions of the ceremonies observed at the dedication of the Cathedral of St. Patrick, at New York. The building is described as the most magnificent in the new world. It has taken twenty-one years to complete, and has cost 920,000£. How was the money obtained? On the 22nd October last a fancy fair or bazaar was opened in the cathedral by Cardinal M' Closky. Immediately a visitor entered he was besieged by a crowd of girls and young ladies with books and pencils, who insisted upon selling him a lottery ticket or upon his engaging in some one of the games of chance. Nearly every table in the spacious edifice was provided with wheels of fortune. A multitude of objects, varying from a billiard table or Kitchen range to a ticket for England, were exposed to be gambled at a dollar a chance.. Many old and young people were tempted to "try their luck," and thus take their first lesson in the terrible vice of gambling. At one table a 500 dollar bond was up to be raffled for in 2,000 chances, at a dollar a chance. In this speculation the Church was sure to gain 1,500 dollers. On other tables there was exposed a large stock of cigars and pipes, all to be disposed of by raffling. In another portion of the building were exposed for raffling cases of champagne and claret hogsheads of ale and barrels of lager beer. Before a large number of tables were to be seen cases of the above-named wines, while cards were hung up inviting the passer-by to become the possible possessor of each by risking twenty-five cents. Liquor was also sold on draught. Here both state and municipal laws were violated, as no licence had been taken for the sales of tobacco or liquors.

The Romish journal, the *Weekly Register*, February 8th, 1879, states that "the total receipts of this fair in aid of St. Patrick's Cathedral were 172,695 dollars (35,000£.), fairly surpassing the expectations of the most sanguine friends of the enterprise."

—*Overland Mail*, Sept. 19: The first portion of the new Cape Cable, from Natal to Mozambique, has been laid down.

Amongst the deaths recorded this week are:—Countess Grey; Sir B. P. Wrey; Sir S. S. Bell; Admiral K. Stewart; Capt. J. Fitz-Maurice; Dr. Baring; Mr. J. B. Smith; Mr. K. D. Hodgson; Dr. Carlyle; and the Rev. D. A. Williams.

A sanguinary conflict is stated to have occurred at Aidos, in Eastern Roumelia, between the Christian inhabitants and the returned Mussulman refugees. The latter pillaged the bakers' shops, and before tranquillity was restored fifteen persons had been killed. In consequence of the representations of the Russian Ambassador the Porte has given orders to the authorities to put a stop to the influx of the refugees into Eastern Roumelia.

THURSDAY, OCTOBER 9.

—The *Ceylon Observer* says that at Badulla the Bishop "in a long oration publicly denounced the services held by the Rev. Mr. Schaffter, and threatened excommunication and loss of all privileges of the Church to those who should further attend them."

—The *Pall Mall Gazette* says:—There seems now little reason to doubt that London will shortly be supplied with a telephone exchange, and that people will be able to communicate with each other by their voices as easily over a distance of some miles as if they were in the same room. A subscriber who has a wire, with a receiver and a transmitter in his house, signifies his wish to the central office to be put in communication with another subscriber. Immediately the two wires are connected, a conversation can be carried on without the slightest difficulty. A complete exhibition of the apparatus was given the other day, and the convenience which the invention will be to men of business was made abundantly clear. Directions could be given without the slightest possibility of error, and the tones of the voice were conveyed with complete accuracy. Many a man who would not be troubled to work or watch an ordinary telegraphic apparatus will at once make use of the telephone for the ordinary purposes of his daily business. Still more remarkable, however, than the communication thus established, was the experiment made with the telephone upon a mechanical type-setter. By means of speaking through the telephone, a complete series of sentences was set up in type in a composing stick.

—One of the Rangoon papers says that the lottery mania at Mandalay has so possessed the people, that parents are selling their daughters to any one for four or five rupees, or enough to enable them to purchase a ticket in the lotteries.

—A large number of native gentlemen have, we (*Englishman*) are informed, recently presented a petition to the Government of Bengal praying that they may not in future be obliged to keep their heads covered as a sign of respect when attending durbars and other official meetings. It is urged that the pagri is not now, if it ever was, a part of the national dress of the people of Bengal.

—A bottle as picked up on the 16th July off the coast of New Zealand, containing a small scrap of paper, on which the following was written:—"Strathnaver on fire off Pollybeach 29th April, 1876.—W. Waller, chief officer." The Strathnaver of Aberdeen, from Sydney, with wool, was posted as a missing vessel on 3rd November, 1875.

—Some experiments were yesterday made in the presence of many Bombay residents to show that dynamite could not be exploded by concussion or by fire, and only by being brought in contact with specially prepared detonators. The G. I. P. R. Co., refuse to carry it; but it would seem to be safe enough, from these experiments.

FRIDAY, OCTOBER 10.

—Press Commissioner Simla, 9: General Roberts from Charasia telegraphs, through the Shutur Gurdan, as follows:—

Charasiah, 6th October, 8 p. m.—Reconnoitring parties were sent out on all the roads to Cabul at daybreak this morning, and reported that the enemy were advancing in great force from the direction of the city. The parties had to retire, and soon afterwards the high range of hills intervening between Charasiah and Cabul were crowded with troops and the city people, while parties of Ghzais appeared on the hills running along both flanks of the camp; and reports were received that the road to Za-

hidabad was threatened, along which General Macpherson was advancing with a large convoy of stores and reserve ammunition. Warning was sent to General Macpherson and some assistance in cavalry. It was absolutely necessary to carry the heights in front before evening. General Baker was entrusted with this difficult duty, which he completed in the most admirable manner. He sent a party under Major White, of the 92nd Highlanders, consisting of a wing of that regiment, three guns G-3 Royal Artillery, one hundred 23rd Pioneers, and two squadrons 5th Punjab Cavalry, to advance by the right of the gorge. After an obslinate resistance Major White succeeded in driving the enemy off the main hill, and later on in the day he captured twelve guns. Our loss was as follows:—Three Highlanders killed, six wounded, and a man of the 5th Pujab Cavalry killed and two wounded; one man of the 9th Lancers was wounded. General Baker, with the 72nd Highlanders, a wing of the 5th Goorkhas, one hundred 5th Punjab Native Infantry, and the remainder of the 23rd Pioneers, four guns No. 2 Mountain Battery and two Gatlings made a turning movement to the left, and were soon hotly engaged. He reports that the advance of troops was made to his entire satisfaction, height after height being carried in gallant style. Our loss was—Captain Young, 5th Punjab Infantry, Dr. Duncan, of the 23rd, Pioneers, and Lieutenant Ferguson, of the 72nd, wounded; and about seventy men killed and wounded. The enemy's loss is unknown, but must have been considerable, They fled in great confusion, and lost two standards. We have strong pickets pysted, as a large number of Gilzais are still in the neighbourhood; but I hope to-morrow to be able to march within a short distance of Cabul. The Ameer states that the Bala Hissar is no longer in possession of people he can trust. His family have moved into the city.

—The first brick of the College for Women, to be erected at a cost of £257,000, by Mr. Thomas Holloway, at Mount Lee, Egham, Surrey, was laid on the 12th ultimo by Mr. George Martin, brother-in-law of the founder.

—Deaths last week, 444.

—The Darga Pooja holidays are, after this year, to be abridged. Only the four days required for strictly religious purposes are to be close holidays.

—The beggary-girl run over by the tram-car, mentioned in our Epitome, died yesterday.

—H. E. the Governor and Bishop Mylne left yesterday for Kurrachee.

Selections.

ANOTHER BUBBLE BURST.

The Oneida Community in New York State has long been notorious for what its founder was pleased to call the "Complex Marriage System." This Community was started at Putney, Vt., in 1837, and removed to its present location in 1847. In spite of its most offensive doctrine and practice, it has been successful in a worldly way, and may be called rich. Its prosperity is chiefly due to the business sagacity of its founder, Mr. J. H. Noyes, who is a sharp "manager," and combines worldly prudence with vulgar religious fanaticism. In this respect he resembles the late Brigham Young, who was a strange compound of thrift and fanatic, of political manager and socialist visionary, of speculator and propagandist. Mr. Noyes has studied the Scriptures a good deal to find support for his preposterous theories, and "preached," and edited a newspaper, and written books; but he never lost sight of the main chance, and the great farm at Oneida, with its productive acres, its beautiful orchards, its profitable mills and manufactories, is the fruit of his scheming brain and of the industry of those whom he has been able to draw about him. It is not strange that with such a head the Community has become prosperous in spite of its moral blotch. And last Sunday week the Community, at the suggestion of its leader, voted to wipe that blotch away by giving up the system of complex marriage, which has been its chief peculiarity.

The idea of this Community Noyes professes to have derived from the practice of the early disciples, mentioned in Acts. He however, attempted to better the instruction of the New Testament, and abolished private marriage and the private home. The association of the sexes was left to natural "affinity," regulated only by their own communistic rules. The men and women were married, in a sense, *to the Community* to which the children belonged, and by which they were reared. The private home was abolished. The sacred personal ties which bind persons together in the holiest of all human relations, had no encouragement, and were given no room to grow in. The mother surrendered and tried to forget her child in a general and etherealized regard for all the children; and the children, instead of growing up with a deepening love for father and mother, who kept special watch over them, and made daily sacrifices for them, and lived their love into their young hearts, were taught to regard *it* as their parent. It was free love under restrictions; it was "affinity" reduced to practice, and kept within bounds by an iron will and a public scrutiny, which scorched what is finest and tenderest out of the heart and the life; and the inevitable consequence was affectional blight and starvation in the midst of worldly prosperity. The experiment did not succeed. There was no superior outgrowth of happiness to correspond with the material abundance. The holy affections which sweeten and sanctify human life, could not flourish in such a soil and air. The children reared in common make no mark. Visitors praised the thrift and comfort of the Community, but noted a want of independance and nobility in the men, and of moral dignity and beauty in the women, and a certain cowed and hang-dog look all around. The theory, tried under the most favorable circumstances, refused to work well, and could not be coaxed nor wheedled into realizing its originator's dreams; and now, after a long and fair trial, the people themselves voluntarily abandon the system, partly to escape the legal difficulties which its practice may involve them in: for it had excited the moral indignation of the Christian people in the neighbourhood, which might have led to serious consequences,

So one after another the experimental substitutes for the Chtistian home and family, fail. Even if monasteries and Convents for celibate men and women, could sometimes furnish a shelter for those who have no other refuge, and cannot take care of themselves; yet as substitutes for Christian homes, with all their sacred and refining associations, and all their blessed ministries, they are abominations. Mormonism, with all its uncleanness, is scarcely worse than Monasticism. Even the young woman who takes the veil of a nun, and tries to stamp out and extirpate all her natural womanhood in a round of artificial duties under a set of arbitrary rules, has no such tender grace and beauty as the devoted daughter who stays in her father's house, and does faithfully all duties of the household. Both the monk and the nun are in false positions, and the systems which put them there are bad, and ought to be abolished. They war on the best interests of society, and hinder the formation of character when they do not degrade and destroy souls. The central institution of the world, the great concentrator of society, is HOME; and whatever weakens its foundations, or mars its beauty, or puts out its hearth-fire, is evil. All attempts to find or invent a substitute for it, fail, and always will fail; and when one of these bubbles, blown by human breath, and kept afloat by continuous artificial puffing, breaks from its own attenuation, it is matter for general congratulation, and furnishes a new reason for faith in THE FAMILY, and efforts to make home-life more sweet and pure and holy.—*New York Evangelist.*

THE RESULTS OF WAR.

THE approaching autumn will, writes the *Daily News*, find the great military sovereigns of the Continent in a somewhat unaccustomed position. There is no belligerent movement afoot, no campaign, no foreign occupation, not even a conference warranted to issue in an ultimatum. There is not one of the three great military Empires of Europe, the rulers and public men of which might not now profitably ask themselves what advantage war has brought to them or their people which might not have been obtained by peace. The Emperor of Russia has lately concluded a successful campaign. He has regained lost territory and made conquests which give him possession of a valuable port and the greatest fortress in Western Asia. Besides these material gains he has raised the military reputation of the Empire, and won from the Sclav Christians of the East a devotion which finds expression in language so nearly approaching that of Divine homage as to have shocked the piety of our guard rooms from Portsmouth to Woolwich. But in return he has to mourn over the heavy and all but insupportable burdens which he has added to the weight of previous taxation. The Emperor of Austria has come off with less than his northern brother; but he, too, is a sufferer. He originally intended and agreed to share the spoil of Turkey with the Czar; but was frightened by the opposition he encountered on the part of his own subjects, and desisted from the design. But at Berlin he permitted his Ministers to be convinced by Lord Beaconsfield that it would be a very different, and indeed a laudable, thing if he accepted Bosnia and Herzegovina from the hands of Europe, and he accepted accordingly, and ordered his troops to occupy, those provinces. The occupation was a great military, and a greater political, misfortune. The success of the policy it expressed has overturned the balance of the Empire, and probably rendered the maintenance of the dual system of government impossible. Count Andrassy has felt himself unable to cope with the difficulties which his policy has created, and the Emperor is sorely tried to find a statesman able or even willing to fill his place. It might be supposed that at least Germany, the country of seers and sages, would prove an exception to the practice of its less enlightened neighbours; but it suffers from the predominance of the military spirit as much as its neighbours, or rather more, as the higher organisms cannot but feel more acutely than the lower. The vast army of Prussia drains the nation of much-needed wealth, and the rank assigned to military persons in the hierarchy of the State derogates from that of all other professions and pursuits.

EVANGELICAL ALLIANCE AT BALE.

The Conference was fairly opened on Monday morning by M. C. Sarasin, ex-Councillor of State delivering a brief address. This was followed by the presentation of Report on the Religious State of Protestantism in Switzerland, by Dr. Güder, of Berne; Germany, by Dr. Cremer, of Griefswald; France, by M. Babut, of Nimes; Great Britain, by

The Hon. and Rev. E. V. Bligh, who said he would take no credit for a merely nominal Christianity, but he might mention that the martyrs of Smithfield and Oxford have not yet passed out of memory. Without doing more than allude to those political elements of the English Constitution which are recognized by Europe and the world as admirable, he remarked that the very liberties of the English people spring from soil enriched by the blood of the

great English Reformers. Those good men were not only forefathers of the Church, but they founded civil and religious liberty. Our people's freedom and the Protestant religion must stand or fall together. The aspect of Protestantism with which they were concerned to-day is its spiritual one; in other words, the question is, What is the spiritual state of Great Britain? In answering this question, he said it was a day of marvellous light, with ever-increasing darkness; of real life, with death on every side; of work without end and energy and self-denial; and yet a day of that pride, fulness of bread and abundance of idleness which Ezekiel describes as the sin of Sodom. Making every allowance for the large quantity of coin which is not real, it may be safely affirmed that never at any former period were the saints of God so busy; never was blessing more general; never was the desire to do good and to provoke unto good works more hearty. For himself he did not doubt that the Lord is adding very largely to His Church such as should be saved.

Amongst Christian efforts, he referred to the evangelization of the masses now being carried on; to the opening of theatres, halls, and barns for the preaching of the Gospel; to open-air Missions, work by Christian ladies among soldiers and sailors, even the cab-drivers not being forgotten. He glanced at work amongst the dop-pickers, and also at the efforts of the Evangelization Society.

He proceeded to speak of many of our great societies. The Bible, as it is regarded in Great Britain, he believed to be the real fulcrum of Protestant power and blessing. He referred to the common platform of the Bible Society, to the attempts made to dissociate education from religious teaching, to Sunday-schools more flourishing than ever, being well cared for by ladies and gentlemen, and persons of humble life also, who took their places as volunteer teachers. There is one ex-Lord Chancellor of England, he said, who has been all his life a Sunday-school teacher; and we may say, *ex uno disce omnes*; for it may be said that the names of the most recent holders of the Great Seal, Hatherley, Selborne, Cairns, vie with one another in Christian as in legal excellence.

In passing, reference was made to special services, and evangelistic or missionary enterprise of an informal character. The three great features in the present state of Protestantism in Great Britain he took to be reverence foa the Word of God, observance of the Sunday, and active evangelization.

(To be Continued.)

Miscellany.

—*Watchman:*

In our Sunday-schools about 780,000 children are receiving individual instruction from accredited Church agents. Whatever differences may be found in practice, the theory is that every teacher deals with the mind and conscience of every scholar. The average school life is, at a "guess," from five to seven years. If it be taken at seven, then 110,000 children who have been under personal instruction leave our schools every year. We may also assume that the average age at which children leave is twelve or thirteen years. The "tables of mortality" will give the probable length of life for a child of such an age. The yearly Conference returns will tell how many new members are gathered into our societies. If none of these were won from the outside masses of the population; if every one of them had been at some time or other a Sunday-scholar, there would still remain an annual loss of from sixty to seventy thousand. Multiply this by the number of years given by the mortality tables, and what will be the result? There are somewhere, amidst the population of Great Britain, "millions" who, having been instructed in our own Sabbath-schools, are not members of our Church.

Let a similar calculation be made with reference to membership. Accuracy is not possible; but the facts of the last year are sufficiently suggestive. The number "on trial" in March, 1878, was 20,000. Three times that number will be a moderate estimate of the receptions on trial for the twelve months. Of these 40,000 were actually admitted into Society, leaving a balance of 20,000. The reported losses by removal and otherwise were 33,000; so that nearly 60,000 persons who had been associated in Church fellowship during the year were in March last somewhere in "the open." This has been going on year by year. Let the "mortality tables" be brought into use once more, remembering how many enter the Church in youth, how many leave it in youth, and how many in maturer age fall out through change of residence. It is scarcely possible to avoid the conclusion that for every person now a member of the united societies there are three or four somewhere in the land, who at some time have been, but are not now, numbered with us.

For what purpose are these "guesses" obtruded? The answer is twofold. If these ideas are within hailing distance of the facts, they furnish an encouragement to Christian loving-kindness. Many of these wanderers have found refuge and home in other Christian organisations. Be it so. The labour of past years is not, in such cases, lost. The LORD of the harvest when He hath garnered the sheaves will recognise both sower and reaper. If they do well let them not be disturbed. But what of all the rest? Can nothing be done for them? Tho "ninety and nine" were safe, and the "one" was sought. Now, here is the "one," but "where are the nine?" Agents are ready to hand, if they will undertake the work. There is no member, young or old, of any class who cannot be efficient in this labour of love. Can ministers persuade the leaders, can leaders persuade their members, to make a special effort during the next few months for the purpose of discovering and bringing home again these wanderers? They know the truth, and have felt its power. Many of them mourn over the memories of other days. When most alone they long for the restoration of hope and joy, lost years ago. Will Christian workers seek that they may save these weary ones?

—The following, entitled "A Sermon on Malt," has been sent us by a correspondent.

Beloved my text is Malt.

I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters, which I find in my text to be these four—M, A, L, T.

"M, is Moral.
"A. is Allegorical.
"L, is Literal.
"T, is Theological.

"The moral is to teach mankind good manners; therefore, M, my masters; A, all of you; L, leave off; T, tippling.

"The Allegorical is when one thing is spoken of and another meant.

The thing spoken of is Malt; the thing meant is the spirit of Malt, which men make M, their meat; A, their Apparel; L, their Liberty; and T, their Trust.

"The Literal is according to the letters M, much; A, Ale; L, Little; T, Truth.

"The Theological is according to the effects it works in some, M, murder; in others, A, Adultery; in all L, Looseness of life; and in many T, Treachery. I shall conclude the subject—

First by way of exhortation; M, my masters; A, All of you; L, Listen; T, To my Text.

Second by way of Caution; M, my masters; A, All of you; L, Look for; T, The Truth.

Third by way of communicating the truth, which is this; A Drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the alehouse's benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbour's scoff: a walking swill-bowl; the picture of a beast; the monster of a Man!!!

—Copy of a letter from Rev. Aubrey C. Price, Vicar of St. James's, Clapham, to Rev. W. H. Johnstone, Vicar of Berden, near Bishop's Stortford, in reply to circular:—

"My dear Sir,—Owing to absence from home, I did not until to-day receive your letter. Were it not that courtesy to you, and to those clergymen whose names are appended to your letter, seems to demand from me some reply, I should have preferred to pass it by in silence, for I have no liking for anything that savours of controversy. As it is, however, you must forgive me if I say that I am unable to endorse the view which you take of the Evangelization Society. I have several times welcomed into my own parish its evangelists; I have listened with great pleasure and profit to their faithful preaching of the Gospel of the grace of God; I know of many real conversions as the result of their labours; not a few believers in my congregation have had their spiritual life deepened; and, so far from my hands being weakened or my work hindered by the Society, I most gratefully testify that the exact reverse has been the case. My ministerial position has been strengthened, my congregation has been increased, and my work for the Master has been materially aided by every service which the Society has held in my parish. I fail to see how a Society which expressly forbids its evangelists to meddle with questions of church government can be considered 'aggressive;' and I equally fail to see how men who make no attempt to organize churches, or to administer ordinances, but who confine themselves to the simple and loving preaching of 'Jesus Christ, and Him crucified,' can with any semblance of truth, be branded as 'schismatical.'

"I value very highly the parochial system of the Church of England, but I do not regard my parish as a 'preserve,' in which no one may preach the Gospel or work for God without my sanction. The acknowledged evils of the age are such, that there is surely room enough, and more than work enough, for all Christian men; and I most gladly welcome as a dear brother, and wish God-speed to, every one how, by the simple preaching of *Jesus only*, will do his best, under God to grapple with those evils. I feel quite sure that the faithful work of every Christian man in my parish, whether he asks my sanction or not, will help me in my work, so far as I am faithful to Christ. And as to preachers of error, with God's truth in my hands, I should consider myself unworthy of my position if I could not hold my own against them all.

"Kindly excuse this long letter, and pardon me when, in answer to your request that I will use what influence I may have to stop the present work of the Evangelization Society, I say, in no unbrotherly spirit, but very distinctly, not only that I cannot do so, but that I shall continue, as heretofore, to pray for and to help the Society to the utmost of my ability."—Believe me, faithfully yours.

—Julia Colman in *W. Chr. Advocate*:

"IN the course of my studies about alcohol I have come across some curious facts. I find that so far from its being a "good creature of God," and fitted to our needs, it is yet to be proved that God has ever provided it. At least, all that men use is made by men, and not by God. It is always formed by the decay of sweet liquids under certain *artificial* conditions.

"It is the tendency of all organized matter to decay when left to itself. In the course of this decay gases and other putrescent matters are formed which go off and so help to decay. In sweet liquids alcohol is formed, which is very volatile, and would soon fly away if permitted to do so. Bnt decaying sugar takes the form of alcohhol only within very narrow limits. It must be in a liquid condition so that the

particles can move around and arrange themselves into new forms. This never occurs unless they are contained in some vessel which will prevent their running away, and these vessels are almost necessarily artificial. Nature makes no kegs nor bottles to hold sweet liquids while they decay and make alcohol. Even when fruit juices decay in the cells of the fruits they do not form alcohol. Still further, the sweet liquid must be kept at a certain temperature while decaying in order to make alcohol; between 60° and 80° Fahr. is the rule usually given. Below the one it molds, and above the other it runs at once into acetic acid."

—J. B. T. on Romans vi:

Where sin is it reigns. You cannot treat it as a servant or as a tool. If you touch it you fall under its power. No man can say, "I will go so far in sin, and then I will stop." He may be able (and Satan may have no wish to the contrary) to move from gross sins to those more subtle or refined, or he may be able to abstain from particular indnlgences from fear of the consequences; but sin may reign nevertheless, and it must reign, so that there is no escaping from its dominion, except by going down into the death, and rising to new life in the resurrection of Jesus Christ by faith. Hence sin is personified in this chapter that its power may more definitely and vividly be presented to the mind. On the other hand, if we are separated from sin by faith's reckoning of union with Christ, we come of necessity under the reign of righteousness, which is the reign of God. This section of the argument closes with the consideration of verse 14: There is no reason why sin should have dominion over a Christian; for he is not under law, but nnder grace. Law and sin (as was shown in chap. v. 20, 21) go together in respect to time. Where the former is the latter is certain to be also. Although they are directly opposed in nature and purpose, the corruption of the human heart, so fully proved, makes the coexistence of these opposites perfectly natural, the former not only discovering, but provoking, the latter. But law and sin not only exist together, they also depart together when the righteousness of God without the law is manifested by the cross of Christ, with its provision for sanctification as well as justification.

Therefore, says the Apostle, "sin shall not have dominion over you, for ye are not under the law [law and sin have gone away together], but under grace," which "reigns through righteousness" (ch. v. 21). This last thought will come out more clearly in the next chapter. To the Apostle's mind, the connections of law and sin and grace and righteousness must have been among the most obvious truths; but he is writing for those who could not see as he did, and even for blind and captious objectors, or those who would entertain the objections of such. Thus he recollects at this point that what to him is the climax of his argument, and a self-evident truth, may even be wrested into a plea for sin; and so he recasts the argument from verse 15 to the end of the chapter, to make still clearer the absurdity of the thought that the grace of God confirms any one in the practice of iniquity.

What then? Shall we sin because we are not under the law, but under grace? Nay, he replies; he to whom you last did service is your master, and exacts your service now. Ye were the servants of sin, but since that time ye were delivered te a new form of doctrine, handed over by the gospel, which the Holy Ghost made power, to you,—to the doctrine of Christ crucified and risen; and "ye have obeyed from the heart that form of doctrine whereto ye were delivered." You have accepted God's act of emancipation by obeying the gospel, and thereby you have become servants to the truth and to righteousness, so that while you believe the gospel you cannot go back to the old service. Moreover, as the Lord said, "No man can serve two masters" (verse 20), when ye were servants of sin ye were free from (or, in respect to) righteousness. A Christian cannot ask with a reasonable mind any more than with a right heart, "How far must I obey God?" If he finds the absolute reign of God and rule of righteonsness too strict for him, let him look at the only reasonable alternative, for inconsistency can have no support from reason. He may, if he pleases, be free from righteousness, but then he must be a servant (a slave) of sin, and there is no fruit of that service (verse 21) but death. Surely, we may well be content to remember that we are made free from sin that we may be servants to God in the final and unconditional acceptance of His will and surrender of our own, that we may have our fruit unto holiness, and the end may be everlasting life; for in this way (verse 21) we escape from our own miserable merits to the vast grace of God, and from that death which follows law to the "eternal life," which is found nowhere but "in Christ Jesus our Lord."—*Pathway of Power.*

TELEGRAPHIC NEWS.

Vienna, October 3:—An interview has taken place between Count Cairoli and Baron de Haymerle, at which assurances of a friendly nature were exchanged.

London 4:—The official correspondence relative to the admission of natives into the Indian Civil Service has been issued, and concludes with a despatch from Lord Cranbrook (Secretary of State for India), dated 10th July, in which he cordially approves of the regulations laid down by the Government of India. Latest advices from South Africa state that Cetywayo arrived at Capetown on the 15th September.

6:—The *Standard* publishes a paragraph stating that the India Office has requested the Admiralty stating (? to station) a sufficient protective force at Rangoon.

7:—A Cabinet Council was held yesterday, at which it is believed the question of the reassembling of Parliament was discussed. The *Times* of to-day deprecates such a step as being uncalled for.

Berlin 7:—The elections to the Prussian Parliament have resulted in the return of a majority of Conservative candidates. OBITUARY.—The Earl of Clanwilliam.

Vienna 8:—The Hungarian Legislature was opened to-day by the Emperor of Austria, who in his speech said that the foreign relations of the Austro-Hungarian Empire were friendly.

London 9:—In a speech made by Sir Stafford Northcote (Chancellor of the Exchequer) yesterday at Dublin he said that the massacre of the British Embassy at Cabul necessitated an adherence by the Government to their present policy. England alone he said, must dominate in the foreign affairs of Afghanistan. He denied that our finances were embarrassed, and said the revenue largely exceeded the actual expenditure of the country. With reference to Irish affairs, he strongly deprecated the present agitation. The Board of Trade returns of exports for the last month (September) show a decided improvement. The *Times* has published a memorandum, written by Dr. Birdwood, replying with the permission of Lord Cranbrook (Secretary of State for India), to the attack made by the Lieutenant-Governor of the Punjab on Dr. Birdwood's handbook of the Indian Department at the late Parish Exhibition. Advices had been received from South America, which state that an engagement has taken place between the Chilian and Peruvian squandrons resulting in the capture of Peruvian turret ship Huascar by the Chilians.

Vienna 9:—Baron d'Haymerele, lately Austro-Hungarian Ambassador at Rome, has been appointed Chancellor of the Austro-Hungarian Empire in succeession to Count Andrassy.

PASSENGERS SAILED.

Per P. and Str. *Nizam, 6th:*

For Southampton.—Mrs Seton and child, Brig-Genl Howard-Vyse, Mrs Howard-Vyse and infant, Mrs Sarah Guard, Mrs Hawthorne, Mrs Mackenzie and 2 infants, Capt W O C Shippard, R A, Mr and Mrs MacDougall, Mr MacDougall, Mr W Coltburst, Lieut W A G Smith, Mrs Becke, Mr G Gladstone-Turner, Mr L Hashagen, Mrs Bryan and infant, Mrs Fairclough, Mrs J M Birdwood, Pay Master G A F Scales, Lieut J H Christie, and Lieut Col Newbolt.

For Brindisi.—Mr J Moore, Mrs J Ross, Mr Cooper-Abbs, Major E A Wood, Mr G M Reilly, Miss Reilly, Mr Wm Hall, Mr Hamilton Maxwell, A gentleman and Mr Henry Brittain.

For Venice.—Hon'ble F R and Mrs Cockerell, and Rev A A Newhall.

For Ancona.—Major Durand.

For Suez.—Mr C J Mayhew.

For Aden—Mr and Mrs Holpin and 2 children, Mr and Mrs E Hagen and 5 Children.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran, 7:*

From Southampton.—Mr Johnson, Mr C Martin, Mr W G Sharp, Mrs A W Hogg, Mrs E Smith & child, Miss A Selly, Rev and Mrs A G Lewis, Miss L Crlcraft, Col and Mrs F E Appleyard, Mrs Anderson and infant, Mr and Mrs Leith and infant, Mr C Leith, Mr J Bremner, Mrs Hallam, infant and three children, Mr J M Sheren, Mr W A Smith, Mr A Minors, Mrs Hare, Mr Appleyard, and Mrs Wilkinson and child.

From Brindisi.—Mr W C Morgan, Mr C Douglas, Mr W M Fletcher, Capt Brownrigg, Col W W Goodfellow, Mr A Grant, Dr Rilcher, Mr and Mrs Voyht, Dr Joynt, Mr J C Murray, Mr C Taylor, Col S J H Gordon, Dr Davidson, Major H Collet, Mr Warrick, Major Blair, Mr Syed Ali, Dr Hembury, Mr JJ West, Surgeon Gen Theobalds, Capt C A MacGregor, Lt Hon'ble Napier, Mr Pardie, and Capt Massey.

From Venice.—Mr L Heath, Mr J Reid, Mr J R Kipling, Mr and Mrs Pont, Mr Sinclair, Dr and Mrs Crooker, Mrs Cotes, Mr P Gysie, Mr Millick, and Mr W C Ghose.

From Aden.—Col Croggan.

Domestic Occurrences.

BIRTHS.

BIRDWOOD—Sept. 7th, at Clifton, the wife of H. M. Birdwood, C. S., of a son.

RANSON—Sept. 28th, at Kurrachee, the wife of Wm. Ranson, Signaller Indian Tel. Dept. of a son.

GORAY—October 5th, at Sharanpur, near Nasik the wife of Mr. M. Goray, Head Catechist, C. M. S. of a daughter.

MARRIAGES.

POWELL—RAYMER—September 29th, at the Mission Church, Dharwar, by the Rev. W. Jones, M. A., Mr. B. J. Powell, Govt. Tel. Dept. to Cecilia Clara, youngest daughter of late W. Raymer Esq. Dpty. Collector, Sholapore.

YOUNG—NUGENT—Oct. 9th, at St. Paul's Church, Poona, by the Rev. J. Higgins, Henry Pottinger Young, Bombay Staff Corps, to Sara, only daughter of J. Nugent, Esq., M.D., 14th, Rutland Square, Dublin.

DEATHS.

RANSON—Sept. 28th, at Kurrachee, Annis, wife of William Ranson, Telegraph Dept.

BEYTS—Oct. 6th, at Colaba, Annie Hilda, youngest child of C. A. Beyts, aged 3 months and 11 days.

ARMSTRONG—Oct. 8th, at the European Genetal Hospital, Bombay, Nicholas Armstrong, Customs Preventive Service, aged 41 years.

Subscriptions received from 4th to 11th October 1879.

W. Willard, 28 February 1879, Re, 1; J. M. Drennan, 15th May 1879, Rs. 6; Mrs. Cazalet, 30th September 1879, Rs. 1-8; J. Ainsworth, 30th September 1879, As. 8; Do. for Customs, 25th September 1879, As. 8: Mrs. Baird, 31st January 1880, Rs. 1-8; Cap. M. S. L. Jacob, 15th March 1880, Rs. 7-10; S. M. Smylie, 18th December 1880, Rs. 7-10; W. Howison, 4th August 1880, Rs. 6; Andas Secretariat Der Missionsgesells Chaft, 30th August 1880, Rs. 9-4; John Dow, 31st March 1880, Rs. 7-10; Rev. W. J. Gladwin, 31st December 1879, Rs. 7-10; G. C. G. Thoma, 2nd February 1879, Rs. 22-14; Dr. C. R. G. Parker, 31st January 1880, Rs. 7-10; W. Ness, 23rd November 1880, Rs. 7-10; R. Anderson, 10th August 1880, Rs. 7-10; John Hanley, 31st December 1879, Rs. 2; The Bombay Branch of the Royal Asiatic Society, 31st March 1880, Rs. 6; C. B. Ker, 12th May 1880, Rs. 59-8; instead of 8th July 1877.

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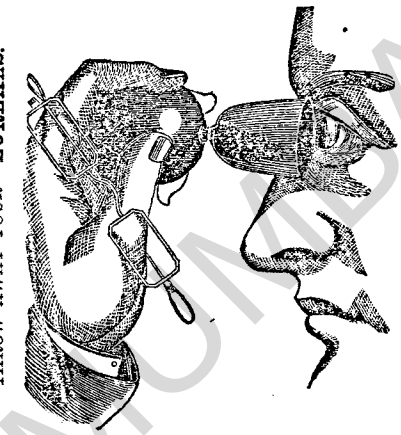

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